

Gupapuyŋu Goḍu-Mayali'mirri
Dhärük ga Dhäwu Mala

(Gupapuyŋu words and stories with inside meaning)

liya (head)

liya-waṅḍirri

head + run

thoughts run away (verb)

Yolḡu ga liya-waṅḍirri manikay.

Her thoughts are taken away in songline.

Yolḡu ḡayi ga nhina, nhäma ḡayi dhu ga gumurr wäḡa ḡula nhäkurru garrwarlili wo ḡoylili gumurr wäḡa nhäma. Bala ḡayi dhu ḡunhi wata dhu ga biw'yun, buma ḡanya dhu ga rumbal watay bala ḡayi dhu guyaḡana ḡayi dhu yolḡunha mala ḡunhi ḡäthili walala bäḡḡudhina, gunharra'yurruna ḡanya gurruḡumirriy yolḡuy mala. Bala ḡayi dhu dhunupana milkarrimirriyirri nhanḡu dhu rumbal bala ḡayi dhu ga liya-waṅḍirrina manikayna ḡar'taryun ḡayi dhu ga. Liya-waṅḍi'waṅḍirri, guyaḡana ḡayi dhu ga nhä mala ḡunhi maḡḡ'thurruna ḡäthili nhanukala walḡaḡura.

*A woman is sitting and looking around her country from above and underneath. Then the wind blows. She feels the wind blowing towards her from the north, east, west, or south. Then she starts thinking about people who passed away and left her behind a long time ago. Her body then starts becoming emotional and she feels like crying. She starts singing and crying. In doing so, her **thoughts are running away** to what happened to her life and thoughts of her kin who passed away.*



bun'kumu (knee)

bun'kumu-diku

disrespectful (adjective)

knee + raw

Bun'kum-diku dhuwala yolŋu, ŋayi dhu marrtji nhanukala djälyu ŋula yolkala.

This person is disrespectful and goes to people whenever she wants.

Bun'kumunydjä dhuwala yäku limurru dhu lakarama ŋunhi ŋayi dhu ga yolŋu marrtji yolkala wänalili nhokala djälyu ga yanaka nhe dhu rum'rumdhun bun'kum-rum'rumdhun nhe dhu bäyŋuna bili ŋunhiyndja nhe bun'kumu-dikuna. Nhokalana djälyu nhe dhu marrtji ga walalanydjä dhu yolŋunydjä nhuna nhäma ga yätjkurruna nhunana lakarama bili nhe marrtjina dhunupa yäna bunana walalangu. Yakana nhe rum'rumdhuna walalangu.

*Bun'kumu (kneecap) is the term that we use when you visit someone's place whenever you want and don't behave respectfully because you have **lack of respect**. You go to someone's place whenever you want and the people staying or living there watch and criticise you because you visit them without notifying them in advance. You are not respecting them.*



luku (foot)

luku-nhirrpan

foot + put

place (verb)

Walala yolŋuy luku-nhirrpara
yothunha mǎrr ŋayi dhu ga nhina
ŋunhili bili wǎŋaŋura.

They placed a child so that she
stays just there.

Nǎthili walala li yolŋunha mala luku-nhirrpan ŋurukiy wǎŋawa mǎrr ga walala dhu ga djǎga ga walalanydja dhu marrtjina wiripunydydja wǎŋawaŋunydydja mala ŋula nhākurruna wakirlili wo maku wiripulili wǎŋalili. Marrtji walala dhu yaka gupa-dǎlnydja yurru yalalaŋumirriy walala dhu roŋiyirri ga ŋunhinydja walala dhu nhirrpana yolŋu'yulŋunha, "Ma' nhuma gi djǎga dhiyala limurrungu wǎŋawa" nhakuna luku-nhirrpana walalanha. Djǎga walala dhu ga wǎŋawa manapan ga nhina. Ga walalanydja dhu ŋunhi marrtjina gunharra'yurru walalanha wǎŋawaŋunydydja mala yolŋu'yulŋu. Ga nhirrpana wiripuŋunha gurruŋu'mirriŋunha mala mǎrr ga walala dhu ga djǎga.

Once the traditional owners **assigned someone to remain in place**, so that they would look after that place. The traditional owners would go somewhere else, such as hunting and gathering, to some other country. Not forever, however, sometime later on they come back and assign a group of people "OK, you mob look after our land here." This is how people are assigned to remain in place. They look after the place together and live there. The traditional owners of the place left them behind. They **assigned kin to stay in one place** so they look after that place on behalf of the traditional owners.

